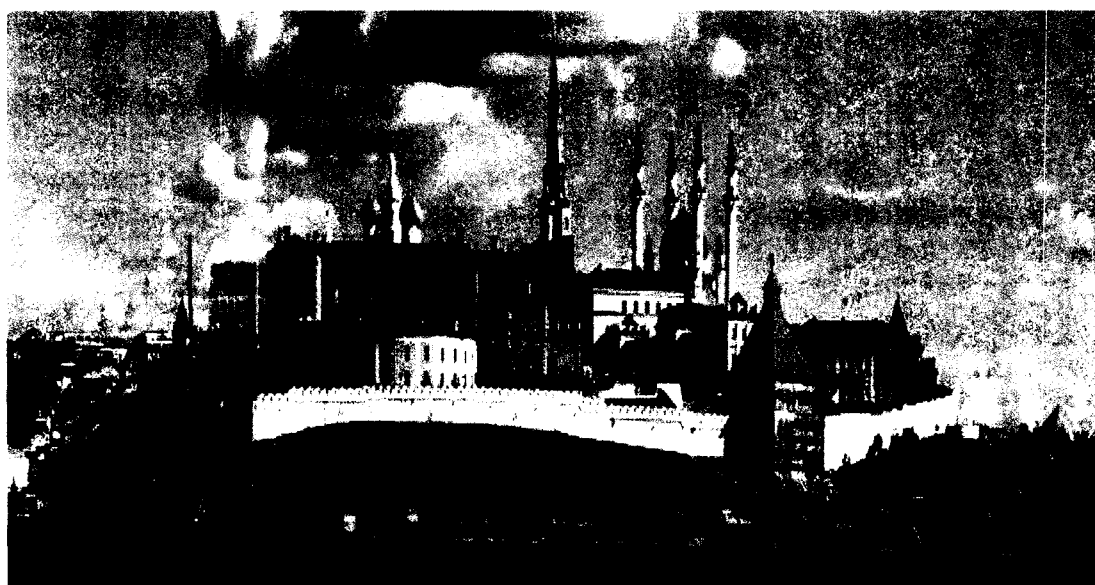


In the name of Allah, the Beneficent, the Merciful

THE ISLAMIC SUNRISE

Exponent of the 'non-secular' Islam postulated by the *Lahore Ahmadiyya Muslim Mov't* for the benefit of Muslims & non-Muslims alike.

An Official Organ of the GUYANA Ahmadiyya Anjuman Isha'at Islam Lahore [GAIIIL]



The Qolsharif Mosque, Kazan Kremlin, Tartarstan, Russia

Volume 7. No. 1 ----- January 2010

Originally, since 1991
E-mail: imtiazisakh@yahoo.com

Publisher/Editor: Imtiaz Isakh
Phone: {954.237.7536; 829.0381}

Feature Presentations:

❖ **The Need For Reform**: Fazeel S. Khan, Esq. -P.-3

❖ **Aggression** among the Muslim Society?

Dr. Jawad Ahmad. -P-12

For Free Distribution

www.aail.org

IN THIS ISSUE:

• **The Need For Reform**, page -3-

• **AGGRESSION** **among the Muslim** **Society?** -12-

- THE CONCEPT OF GOD, AND its IMPACT ON
WORLD PEACE: PAGE -9-

- *Functional -Operational Beliefs of*
Muslims of the Lahore Section, p -16-

SUFI EDIFICATION, p -26-

CONTRIBUTING SCHOLARS:

- **Dr. Jawad Ahmad**
-
- **Fazeel S. Khan, ESQ**
-
- **PANDIT RAMSURAT MAHARAJ**
-
- **KAREN ARMSTRONG**

THE ISLAMIC SUNRISE shall:

- Continue to propagate emphatically and uncompromisingly that "**THERE IS NO COMPULSION IN RELIGION**". Everyone is free to leave or embrace Islam as he/she wishes.
 - Present an unbiased attempt to eradicate the false doctrines that have crept into Islam over the past centuries.

MORE SPECIFICALLY, it shall:

- Attempt to eradicate misconceptions regarding **JiHAAD**; that, particularly, it does **NOT** mean "**HOLY WAR**". The **Lahore AHMADIYYA ANJUMAN** has been propagating, **for over a hundred years now**, that "**the ink of the scholar is greater than the blood of the martyr.**" **Violence has no place in the Religion of Islam.**
- Continue to express total dissatisfaction with the "Ulema, and others such as the Qadianis condemning **MUSLIMS** as "**Kaafirs**", **Infidels**", "**Heretics**", "**Apostates**". Only GOD can excommunicate a Muslim from Islam; no one has been bestowed with such authority.
- Continue to advocate our full commitment to the **FINALITY** of Prophet of Muhammad [p.b.u.h.]

WE ADVOCATE THAT A MUSLIM WHO BELIEVES THAT JESUS WILL RETURN IN THE FLESH IS TAMPERING WITH THE FINALITY OF PROPHETHOOD.

- Explain that the name **AHMADI-yya** was adopted-100-Years ago after one of the Holy Prophet's names "**AHMAD**" in the Holy Qur'an [61:6].
- Forthrightly express that we are **NOT** a "**SECT**": We believe in a **Universal, Loving, and Liberal Islam**, and a **Living God – who speaks now as HE did in the past.**
- Continue to educate the Muslims in general that the **Lahore Section of Muslims** is quite a different body of Muslims from the **Qadianis**.
- Clarify the misconceptions the 'Ulema and others have been propagating against the Lahore Ahmadiyya Anjuman Isha'at Islam.
- That Hazrat **Mirza Ghulam Ahmad** was **NOT** a Prophet.
Learn more on pp. -16, 31, 32.

All advertisements published in THE ISLAMIC SUNRISE are complimentary -- with no strings attached.
THE ISLAMIC SUNRISE is published solely on a voluntary basis.

The Need For Reform: An analysis of the Political, Intellectual and Spiritual condition of the Muslim world in the 19th and 20th centuries. Fazeel S. Khan, Esq.

[This article was presented at the symposium titled 'Reforming the Muslim World. A Critical Assessment of the Reforms Proffered by Hazrat Mirza Ghulam Ahmad (1835-1908), a century later', held in Columbus, Ohio on August 2, 2008 in conjunction with AAAIL(USA)'s annual convention. The symposium commemorated the centenary death anniversary of HAZRAT MIRZA GHULAM AHMAD, the founder of the Ahmadiyya Movement in Islam, by focusing the reforms he introduced and their applicability to contemporary times. This article was the introductory presentation, surveying the political, social and religious climate of the Muslim world in the past two centuries, thereby putting into context and setting the stage for an analysis of the major reforms called for by Hazrat Mirza Ghulam Ahmad.]

Today we

will be discussing the role that the Lahore Ahmadiyya Islamic Society plays in bringing about a reform in the Muslim world and, thereby, creating peace on earth. Now, in order to assess these reforms, it must first be determined whether there was any need for reform. And this is the topic I will be speaking about this morning. Because, when something is not broken, it doesn't need to be fixed. We all can agree the state of the Muslim world today is not perfect.

Legacy of Contributions to

Every student of legacy of Muslim modern civilization. science (including biology, astronomy, mathematics), to every (including, politics, economics, and spheres of the arts architecture, painting either through building upon earlier the world with gifts that development of the Muslims of the early recognized in history the past and providers

"Earlier in late 1920's, similar treatment was meted out to the English translation and commentary of the *Quran* by Maulana Muhammad Ali and its copies were burnt in the courtyard of Al-Azhar University."

Islamic Civilization

history is aware of the contributions to From every area of medicine, chemistry, physics and aspect of civil society commerce, education), to all (including, and music), Muslims, invention or by knowledge, provided set a trajectory for the civilized world. Islamic empires are as being preservers of for the future.

I would like to read to you a passage from a speech that I believe very eloquently and succinctly relates the legacy of Islamic contributions to modern civilization. The author of the speech is **Carly Fiorina**. Ms. Fiorina is the former CEO of the technology giant Hewlett-Packard.

While speaking of management and leadership at a conference during her tenure at Hewlett Packard, she stated the following:

There was once a civilization that was the greatest in the world. It was able to create a continental super-state that stretched from ocean to ocean, and from northern climes to tropics and deserts. Within its dominion lived hundreds of millions of people, of different creeds and ethnic origins. One of its languages became the universal language of much of the world, the bridge between the peoples of a hundred lands. Its armies were made up of people of many nationalities, and its military protection allowed a degree of peace and prosperity that had never been known. The reach of this civilization's commerce extended from Latin America to China, and everywhere in between. And this civilization was driven more than anything, by invention. Its architects designed buildings that

defied gravity. Its mathematicians created the algebra and algorithms that would enable the building of computers, and the creation of encryption. Its doctors examined the human body, and found new cures for disease.

Its astronomers looked into the heavens, named the stars, and paved the way for space travel and exploration. Its writers created thousands of stories. Stories of courage, romance and magic. Its poets wrote of love, when others before them were too steeped in fear to think of such things. When other nations were afraid of ideas, this civilization thrived on them, and kept them alive. When censors threatened to wipe out knowledge from past civilizations, this civilization kept the knowledge alive, and passed it on to others. While modern Western civilization

shares many of these traits, the civilization I'm talking about was the Islamic world from the year 800 to 1600, which included the Ottoman Empire and the courts of Baghdad, Damascus and Cairo, and enlightened rulers like Suleiman the Magnificent.

Although we are often unaware of our indebtedness to this other civilization, its gifts are very much a part of our heritage. The technology industry would not exist without the contributions of Arab mathematicians. Sufi poet-philosophers like Rumi challenged our notions of self and truth. Leaders like Suleiman contributed to our notions of tolerance and civic leadership. And perhaps we can learn a lesson from his example: *It was leadership based on meritocracy, not inheritance. It was leadership that harnessed the full capabilities of a very diverse*

population—that included Christian, Islamic, and Jewish traditions. This kind of enlightened leadership — leadership that nurtured culture, sustainability, diversity and courage — led to 800 years of invention and prosperity.

In dark and serious times like this, we must affirm our commitment to building societies and institutions that aspire to this kind of greatness. More than ever, we must focus on the importance of leadership—bold acts of leadership and decidedly personal acts of leadership. [Conference theme:

"Technology, Business and our way of life: what's next", September 26, 2001, Minneapolis, Minnesota.] cccc

19th and 20th Centuries in the Muslim World: Dark and Serious Times.

Ms. Fiorina's reference to "*dark and serious times like this*" was in reaction to the 9/11 terrorist attacks on America. Although the tragic events of 9/11 exposed America to the real and disturbing problem of global terrorism, in reality the Muslim world has been experiencing "*dark and serious times*" for the past few centuries. By the late 19th and early 20th centuries, it became abundantly clear that the Muslim world had fallen far from the leadership role it once possessed and

had become poor, weak and regressive. The Islamic empires were overcome by the colonial powers, one after another. The British destroyed the Moghal Empire in India, and had annihilated the Muslim rule in Egypt and Sudan. The French conquered a large portion of North Africa, including Algeria, Tunis and Morocco. Spain also controlled a part of Morocco and Italy had taken over Tripoli. The Islamic kingdom of Zanzibar was divided between Germany and Britain. Russia

expanded its dominion over Turkmenistan and was hovering over Iran. The great Ottoman Empire was reduced to becoming a slave of western, imperialistic powers. Even the effect of the Mongol invasion of Muslim lands in the 13th century, which utterly destroyed the libraries, universities and other centers of learning upon which the advanced Muslim civilization was built, was not as devastating as the impact colonialism had on the Muslim world.

Influence of European-style Nationalism:

Moreover, due to the influence of European-style nationalism, the Muslim nations not only had to

deal with the rising western powers, but were engaged in

competition with one another as well. The Muslim world was disunited, and a host of independent, autocratic regimes arose. Speaking of the position of the Muslim world in recent history, renowned historian and political advisor Professor Bernard Lewis explains: By all standards that matter in the modern world — economic development and job creation, literacy, educational and scientific achievement, political freedom and respect for human rights — what was once a mighty civilization has indeed fallen low. [*"What went wrong?", The Atlantic Monthly, January 2002*] As a result, most of the countries in the world in recent times that have majority Muslim populations have unanimously been relegated to the status of "developing nations". **{SEE PAGE 6}**

Sunset Roti Shop

• All kinds of Roti with Halaal Beef, Chicken, Lamb, etc.

WE ACCEPT: VISA, MASTER CARD, DEBIT CARD, FOOD STAMP.
HALAAL RESTAURANT Specializing in Caribbean & International Cuisine:

***Catering for all occasions;
6322 Pembroke Road, Miramar.
954 . 961 . 6160***

Minuteman Press of Hollywood

FOR ALL YOUR PRINTING NEEDS

The First Step in: ---

- Printing
- Mailing
- Copies, etc, etc.

***541 North State Road 7
Hollywood
Florida
33021***

www.printhollywood.com

PH: 954.966-0233

Fax: 954.966-4228

{FROM PAGE 4} Religious Illiteracy:

The decline in the Muslim world in the 19th and 20th centuries was not limited to the political front; rather, it extended to the spiritual realm as well. The effects of the widespread illiteracy in Muslim lands were visibly manifested in matters of religion. **Muslims had become ignorant of the spiritual basis of Islam, thus leading to their faith being reduced to mere rituals.** The Holy Qur'aan, the supreme source of knowledge and guidance in Islam, was demoted to the position of an honored scripture that was to be wrapped in cloth and placed on the highest shelf in a house. When read, it was read for the purpose of recital only; studying and understanding its teachings was deemed unimportant. In fact, it was believed that the *Ulema* (the "scholars" of religion) only could understand the Qur'aan, thereby denying the average Muslim the opportunity to reflect upon the Qur'aan's teachings in accordance with his or her own comprehension. Despite the concept of "priesthood" being forbidden in Islam (due to Islam recognizing that every individual has the inherent right to have a personal connection with God), the *ulema* was placed in the position of intermediary between man and God. In essence, the holy scripture of Islam, what Muslims believe to be a direct revelation from God for all of mankind, was **relegated to a secondary status behind the fatwas and opinions of the Muslim clergy.** Because all matters of faith were placed in

the hands of the so-called "scholars", the primary goal of Islam – that is, acquiring intimate knowledge of the Divine Being and cultivating a personal relationship with Him – was neglected and forgotten.

Sectarianism and Intra-Religious Strife:

And just as national imperialism dominated affairs of the state in the Muslim world, sectarianism and intrareligious strife consumed matters within the Muslim community. Engaging in the practice of "*takfir*" – that is, labeling a Muslim a heretic – over the most trivial grounds was widespread. Declarations of heresy were announced concerning whether one stated "Amen" in a loud or soft voice; regarding the length of one's beard; about how one positioned their arms during their prayer. In 1954, the government of Pakistan, in response to the demands of the religious leaders, published the Munir Report in which the issue of "**Who is a Muslim**" was addressed. The Report stated: *The question, therefore, whether a person is or is not a Muslim will be of fundamental importance, and it was for this reason that we asked most of the leading ulama [religious leaders] to give their definition of a Muslim ... The result of this part of the inquiry, however, has been anything but satisfactory, and if considerable confusion exists in the minds of our ulama on such a simple matter, one can easily imagine*

what the differences on more complicated matters will be. (p. 215) In response to the answers provided by the religious elite as to the simply question of "**WHO IS A MUSLIM**", the Report concluded:

Keeping in view the several definitions given by the ulama, need we make any comment except that no two learned divines are agreed on this fundamental? If we attempt our own definition as each learned divine has done and that definition differs from that given by all others, we unanimously go out of the fold of Islam. And if we adopt the definition given by any one of the ulama, we remain Muslims according to the view of that alim [scholar] but kafirs [infidels] according to the definition of everyone else. (p. 218) Hence, the **FATWAS OF HERESY** were so widespread, according to this extensive inquiry, that not one sect or school of thought was spared.

Religious Colonialism:

But this was not all. At the same time – in addition to the loss of political autonomy, widespread illiteracy and sectarian strife – the Muslim world was confronted with the concerted efforts by colonial powers to spread Christianity among the Muslim masses. The then Prime Minister of England, Lord Palmerston, declared: *I believe we are all united in our purpose. It is not only our duty, but our interest is related to it as well, that we should spread the preaching of Christianity as far as possible, and take it to every corner ...* [The Missions, by Rober Clark, p. 234] A report of the British Legislature, the jj



House of Commons, published in 1873, further explained: The Government commends the noble efforts of 600 missionaries with feelings of deep gratitude. Their unsoiled example and dedicated services are breathing a new spirit into the old lives of countless colonies of British subjects, and making them better men and preparing them to be better citizens of this great empire in which they live. [*History of Protestant Missions*, by A. M. Schering, London] With the support of the European regimes, Christian missionaries were put to task to prove the superiority of their faith over all others. And it was the Muslims' own misconceptions concerning issues such as the meaning of jihad, the punishment for

apostasy, how Islam was spread in its early years, the status of women, etc., that proved as excellent opportunities upon which the missionaries could capitalize.

Thus, the combination of the deterioration in Islamic scholarship with the well organized missionary campaigns resulted in a substantial percentage of Muslims abandoning their faith. More crucial, though, was the prevalent abandonment of hope and extensive feelings of despair among the general Muslim population.

"How could God let this happen to us?" was the common sentiment throughout the Muslim world.

Period of Great Tribulation Foretold:

What I have just related before you is a brief sketch of the condition of the Muslim world over the past couple of centuries. Indeed, it is a bleak picture. Interestingly, though, it is one that was actually foretold. The period of European colonialism is alluded to in the Holy Qur'aan itself. The Qur'aan speaks of the days when "**Gog and Magog**" will "**sally forth from every elevated place**" (21:96). It is understood by many that Gog and Magog are references to the Eastern and Western European races – the Slavonic and the Teutonic peoples. The Bible also makes note of these two names as races of people north of the Caucasus (Ezekiel 38:2-3; 39:6). In fact, ancient effigies of **Gog and Magog** in Guildhall in London that are still present today also show them representing identifiable nations of ancestry. The reference to "**sallying forth from every elevated place**" plainly suggests that these nations will expand their presence in the world and dominate in every sphere. And with regard to the disappointing state of the *ulema* in recent history, no more accurate depiction of such a condition could be made than that by Prophet Muhammad when he said: ***A time of utter consternation will come over my ummah (community) and my people will go to their ulema for guidance, but will find them as apes and swine*** [Kanz al-'Ummal, vol. vii, p. 190] The reference to "**apes**" and "**swine**" is very telling. Certainly it connotes characteristics of

diminished intellectual and spiritual qualities. But there is also a more subtle implication. Being an "**ape**" is a metaphor for simply imitating another. And being a "**swine**" is symbolic of being filthy, unclean and by all accounts abhorrent, the complete opposite of being "**pure**". And these two characteristics – that of the "**ape**" and the "**swine**" – precisely embody the types of reform attempted by Muslims in recent history.

Reform Attempts:

And let us now direct our attention to these reform attempts. Generally speaking, they were of two types. **The first** called for Muslim nations to become more secular. At the heart of this view was that the problems underlying the Muslim world lay in its retention of old ways. These reformers, often referred to as "**Modernists**", denounced the rigid applications of Islamic law. Some, like Kemal Ataturk of the Turkish Republic, advocated the adoption of Western-styled democracies wherein church (or mosque) and state were separate, and the creation of new laws applicable to contemporary issues. Others, like Sir Syed Ahmad Khan of India, advanced the objective of ridding Islam of its traditions and called for reinterpreting Islam according to modern education and science. Sir Syed's emphasis on "modernizing" Islam is reflected in the following quote: *I am worried about improvement of our nation. I pondered hard and after a long reflection came to the conclusion that it is not possible to improve their lot unless they attain modern knowledge and technologies that are a matter of honor for other*

nations in the language of those who, through the Will of Allah, rule over us. [Maqalat-e Sir Sayyid, vol. 2, pp. 199-200.] **The so-called Modernists** viewed traditional Islam as outdated and incapable of providing sustenance to Muslims living in contemporary times. They believed that Islam alone could not provide for the challenges Muslims were facing, and that the "aping" of western-based thought was required to fill this void.

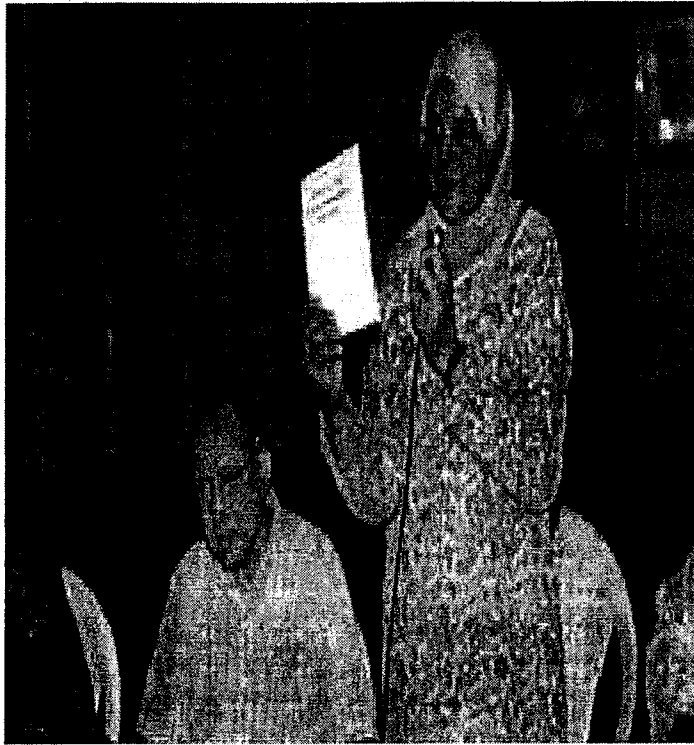
The second type of reform

entailed abandoning all forms of western notions and practices altogether and concentrating on following the letter of the Islamic law to the fullest. A return to what was perceived to be "authentic Islam" was understood as the remedy to the ills faced by the Muslim world. Advocates of this type of reform, often referred to as "**Traditionalists**", argued that the Muslim world was once great because the Muslims were "good" Muslims and if Muslims were to return to being good Muslims, the Muslim world would again possess the glory it once achieved. A recent extreme example of this type of reform is manifested by the Taliban of Afghanistan. Like other so-called Traditionalists, the Taliban – *as is a principle in its parent Deobandi school of thought* – believe being a good Muslim entails the strict and rigid following of Islamic rules and regulations. And because Islamic law was created 1400 years ago, modernity was to have no part of being a good Muslim, according to them. A spokesman of the Taliban explained: *We want to live a life like the Prophet lived 1400 years ago ... We want to recreate the time of the Prophet ...* [Ahmed Rashid, Taliban (2000), p.43]

And this re-creation of the *perceived* time of the Prophet included the administration of public executions and flogging; the prohibition of games such as kite flying; the eradication of “*non-Islamic*” influences, such as music, television and the internet; and

the prevention of education of women. Despite claiming that these strict rules were designed to uphold “*morality*”, it is well known that the Taliban profited from smuggling operations and cultivation and sale of opium. The fact that this type of reform is proclaimed

to be based on “*traditional*” Islam alone is sufficient to comprehend the reference to the characteristic of the “*swine*”. These so-called “*Traditionalist*” reform attempts were anything but traditional, far removed from the pure basis of the faith. AAAA



Dr. N. Malik introducing the book, “Survey of the Lahore Ahmadiyya Movement”, in the Lagos Center, Nigeria



Sis. Samina Malik and Dr. Noman Malik with the members of the Nigeria Ahmadiyya Jamaat

THE CONCEPT OF GOD, AND its IMPACT ON WORLD PEACE.

PANDIT RAMSURAT MAHARAJ [Pandit Maharaj was one of our speakers at The Islamic Sunrise 2009 Interfaith Conference of World Religions]

MY ESTEEMED AND BELOVED BROTHERS, AND SISTERS, I EXTEND MY GREETINGS, LOVE, AND SALUTATIONS, TO ALL ASSEMBLED HERE TO PARTICIPATE IN THIS GOD INSPIRED MEETING. MAY OUR DELIBERATIONS BE FRUITFUL IN THE NAME OF GOD AND WORLD PEACE, FOR THE WELFARE AND HAPPINESS OF ALL MANKIND MAY GOD GRANT US SINCERITY, HONESTY, AND GOOD WILL, IN THE CONCEPT OF GOD, AND IT'S IMPACT ON WORLD PEACE

THE GREAT HANUMAN
CUSTODIAN OF PLANET EARTH
SAYS-ONE MUST KNOW WHEN
TO SPEAK, HOW MUCH SPEAK,
HOW TO SPEAK, AND WILL IT
HELP IN GIVING COMFORT TO
SOME ONE, OR HURT SOMEONE,
THEREFORE ONE SHOULD BE VERY
SHORT AND SIMPLE IN
DELIBERATION. SO I WILL BE VERY
BRIEF.

IF WE ARE TO ANSWER THE
QUESTION OF THE CONCEPT OF
GOD, AND WORLD PEACE, IN A
SINGLE SENTENCE THE ANSWER IS
WE ARE ALL GOD'S CHILDREN,
THEREFORE WE ARE ALL GOD LIKE,
AND IF WE FAIL TO RECOGNIZE
THIS FACT WE WILL BE IN PIECES
AND NOT PIECE.

SO THE CONCEPT OF GOD IN
HINDUISM DIFFERS. BECAUSE
MOST RELIGION SPEAKS OF ONE
GOD(MONOTHEISM) BUT
HINDUISM SPEAKS OF (MONISM)
MEANING EVERYTHING THAT
EXISTS COMES FROM A SINGLE
ENTITY CALLED BRAHMAN, AND
ULTIMATELY RETURN TO ITS
ORIGINAL STATE.

IF WE IMAGINE GOD AS A MAN WITH A WHITE BEARD SITTING ON A THRONE IN HEAVEN, WE ARE ASCRIBING QUALITIES SUCH AS AGE, MALE, FEMALE, ETC. BUT GOD IS NIRGUN, OR FORMLESS, SO THE SCRIPTURE DESCRIBE HIM AS SAT, CHID, ANAND, MEANING TRUTH, CONSCIOUSNESS, AND BLISS SOLIDIFIED.

SCRIPTURES DESCRIBE GOD AS THE SOLE REALITY OF THIS UNIVERSE BUT WHAT WE CALL THE UNIVERSE IS NONE OTHER THAN GOD HIMSELF TO GIVE AN EXAMPLE, IF WE LOOK AT WATER WITH OUR NAKED EYES WE WILL HAVE ONE VIEW. BUT IF WE USE A MICROSCOPE TO VIEW THE SAME WATER WE WILL SEE TINY OBJECTS.

AS HUMAN BEINGS WE ARE FINITE BUT GOD IS INFINITE/ THE FINITE CAN NEVER EXPLAIN THE INFINITE. GOD SEEN THROUGH THE SENSES IS TERMED AS MATTER
GOD SEEN THROUGH THE MIND IS CALLED AN IDEA
GOD SEEN THROUGH INTUITION IS CALLED SPRIT
GOD SEEN THROUGH A WICKED MIND IS TERMED AS HELL
GOD SEEN BY A VIRTUOUS MIND IS CALLED HEAVEN
GOD SEEN BY A SPIRITUAL MIND IS CALLED GOD.

IN THE BHAGWAT GITA THE
GOSPEL OF THE HINDUS, CHAPTER 9/29 I AM EQUALLY PRESENT IN ALL BEINGS, THERE IS NONE HATEFUL OR DEAR TO ME. THEY, HOWEVER, WHO DEVOUTLY WORSHIP ME ABIDE IN ME, I STAND REVEALED IN THEM.

9/34—SAYS FIX YOUR MIND ON ME BE DEVOTED TO ME, WORSHIP ME
AND MAKE OBEISANCE TO ME, THUS LINKING YOURSELF WITH ME AND ENTIRELY DEPENDING ON ME, YOU SHALL COME TO ME. IN THE 10TH CHAPTER, 20TH VERSE OF BHAGWAT GITA KRISHNA SAYS—

*I AM THE UNIVERSAL SELF SEATED
IN THE HEARTS OF ALL BEINGS; I
AM THE BEGINNING, MIDDLE,
AND END OF ALL BEINGS*

WHEN WE STAND BEFORE A MIRROR WE SEE OUR REFLECTION AS SEPARATE, BUT WHEN THE MIRROR IS REMOVED, THAT SEPARATE INDIVIDUAL DISAPPEARS AND BECOMES ONE WITH OURSELVES.

EACH PERSON MAY HAVE A DIFFERENT CONCEPT OF GOD BASED ON THE LEVEL OF OUR UNDERSTANDING BECAUSE GOD IS VAST AS THE OCEAN.

A PERSON CAN TRAVEL WITH A CUP AND COLLECT A CUP OF WATER, AND CAN RIGHTFULLY SAY I HAVE A CUP OF THE OCEAN.
A SECOND PERSON CAN TRAVEL WITH A BUCKET AND SAY I HAVE A BUCKET OF THE OCEAN.
A THIRD PERSON CAN TRAVEL WITH A BARREL AND SAY I HAVE A BARREL OF THE OCEAN.

EACH PERSON IS CORRECT BASED ON THE AMOUNT OF WATER THEY COLLECT.

BUT THEN THE OCEAN ALSO HAS DROP AND DROPLETS, THE DROPS AND DROPLETS ARE ALSO A PART OF THE OCEAN.

WHEN THE DROPS, DROPLETS, CUPS BUCKETS AND BARREL ARE

MERGED IN THE OCEAN IT BECOMES THE OCEAN.

MAN'S ETERNAL QUESTION IS;
WHO IS GOD? GOD IMMEDIATE
ANSWER IS MY CHILD WHO ELSE
IS GOD IF NOT YOU?

SO WE ARE ALL CHILDREN OF ONE GOD, AND THE CONCEPT OF GOD IS TO LIVE A LIFE THAT IS GOD LIKE, ONLY THEN CAN WE BE TRUE REPRESENTATIVES OF GODS CHILDREN.

NOW WE SPEAK OF THE IMPACT
On WORLD PEACE

IF WE WANT WORLD PEACE, WE MUST RECOGNIZE PEACE IN EVERY ATOM THAT EXIST IN PLANET EARTH, SO THE GREAT SAGE AND SAINTS OF INDIA FORMULATE THE PEACE MANTRA, IT'S CALLED SHANTI PATH.
AUM DHOW SHANTI, MAY THERE BE PEACE IN HEAVEN
ANTARIKSHNA GWAM SHANTI,
MAY THERE BE PEACE IN THE SKY
PRITHIVI SHANTI—MAY THERE BE PEACE ON EARTH

AAPAH SHANTIR, MAY THERE BE PEACE IN THE WATERS
OSHADHAYAH SHANTI, MAY THERE BE PEACE IN THE PLANTS
BANASPATAYA SHANTI, MAY THERE BE PEACE IN THE TREES
VISHVADEVA SHANTI, MAY THERE BE PEACE IN THE CELESTIALS
BRAMHA SHANTI, MAY THERE BE PEACE IN EVERYTHING CREATED
SARVAGWAM SHANTI,
MAY THAT PEACE THE REAL PEACE BE OURS. SHANTIREVA,
SHANTI SAMAA, SHANTIR EDHI,
OM SHANTI (3 TIMES) MAY THERE BE PEACE, PEACE, PEACE.

The Great Reformer:

Notwithstanding the common "Modernist" and "Traditionalist" reform attempts, there was another type of reform that was also advanced during this time. This reform did not advocate the following of other's governing systems. Nor did it call for the establishment of closed societies based on strict rules and regulations. In fact, political governance was not its focus at all. This reform was based on the reformation of the individual. It aspired to instill the "**spirit**" of Islam back into the hearts of the Muslims by reestablishing the forgotten purpose of the faith: and that purpose, being to strive to obtain an intimate knowledge of God and to develop a personal

relationship with Him. The spiritual reformation of the individual only, it claimed, could lead to the reformation of the Muslim world, just as it did in the time of the Prophet Muhammad and in Islam's early history. This reform aimed at revitalizing the honor of the Muslim world by revealing the unparalleled beauties and subtle truths of Islam that were forgotten, thereby laying the basis for a "national character" to which the Muslims the world over could wholeheartedly subscribe. It laid the basis for self-reliance in the Muslim world, not through competition in the military sphere, but by presenting self-evident truths of Islam, based on logic and

rationality, which could not be refuted by the most formidable of religious philosophers and debaters. And unlike the common Traditionalist reform attempts, it sought to correct the false notions that crept into the Muslim belief system, ridding Islam of the impurities that were the principle obstacle to its advancement; and this was done by establishing an academic approach to the study and interpretation of Islam. And the major aspects of this reform are what will be discussed in the other presentations today. But first, a presentation on the man behind this reform, the Great Reformer, **Hazrat Mirza Ghulam Ahmad**. □



Dr. Noman Malik & Sis. Samina Malik sitting with the King (Oba) in the Palace



Muslim Affairs Director Harjan and staff preparing the packages of Islam and Ahmadiyya Movement booklets for the Interfaith Conference

Aggression among the Muslim Society? *Dr. Jawad Ahmad.*

"Be not, then, faint of heart, and grieve not: for you are bound to rise high if you are truly believers. If misfortune touches you, know that similar misfortune has touched other people as well; for it is by turns that We apportion unto men such days of fortune and misfortune: and this to the end that God might mark out those who have attained to faith, and choose from among you such as with their lives bear witness to the truth — since God does not love evil-doers — and that God might render pure of all dross those have

attained to faith, and bring to nought those who deny the truth. Do you think that you could enter paradise unless God takes cognizance of your having striven hard in His cause, and takes cognizance of your having been patient in adversity." --The H. Quran, 3:139-142

"If good fortune comes to you, it grieves them; and if evil befalls you, they rejoice in it. But if you are patient in adversity and conscious of God, their guile cannot harm you at all. For, verily, God encompasses with His might all that they do." — 3:120

MUHAMMAD ASAD On the DEATH of Jesus

I have purposely read out to you the English rendering of the Quranic verses

by the well-known Austrian Muslim, Muhammad Asad, whose name before his conversion to Islam was Leopold Weiss. The first nine chapters of his English translation with commentary (without Arabic text), under the title *The Message of the Quran*, were first published by Rabitah 'Alam-i Islami, Makkah. But "unfortunately", and I have put this word in inverted commas, as his views and interpretations about the death of Jesus, theory of abrogation in the Quran, Jihad,

Anti-Christ, apostasy, divorce, *Muqatti'aat* or Abbreviations in the Quran, *Ijtihad* or Exercise of Judgment, symbolism and allegory in the Quran, Ascension of the Holy Prophet Muhammad (*mi'raj*) and penal laws in Islam were almost the same as those of Maulana Muhammad Ali, and I would add, that on subjects like *divorce*, *death of Jesus*, and *Ascension of the Holy Prophet Muhammad* (may peace and the blessings of Allah be on him) Muhammad Asad is more assertive and direct in his

approach than even Maulana Muhammad Ali.

But unfortunately this rational and enlightened interpretation of the Quran infuriated the Saudi Government and copies of this translation were burnt in 1964. And you will be amazed to know that this most learned and devoted Austrian Muslim had to wait for 16 long years to find a publisher in Gibraltar to publish his life-achievement in 1980.

Maulana Muhammad Ali's English translation burnt in the courtyard of Al-Azhar

Earlier in late 1920's, similar treatment was meted out to the English translation and commentary of the Quran by Maulana Muhammad Ali and its copies were burnt in the courtyard of Al-Azhar University. Similarly, a most prominent British Muslim and prolific writer, Mr. Muhammad Marmaduke Pickthall,

before publishing his English translation of the Quran, went to Cairo to get approval of his translation by Al-Azhar University. He struggled for months in Cairo to convince religious scholars of the University that translation of the Divine Message in *other languages* is essential to convey the message of the Quran to the people in the West to fulfil the Divine command mentioned therein: **"Blessed is He Who sent down the Discrimination upon His servant that he might be a warner to the nations."**—25:1

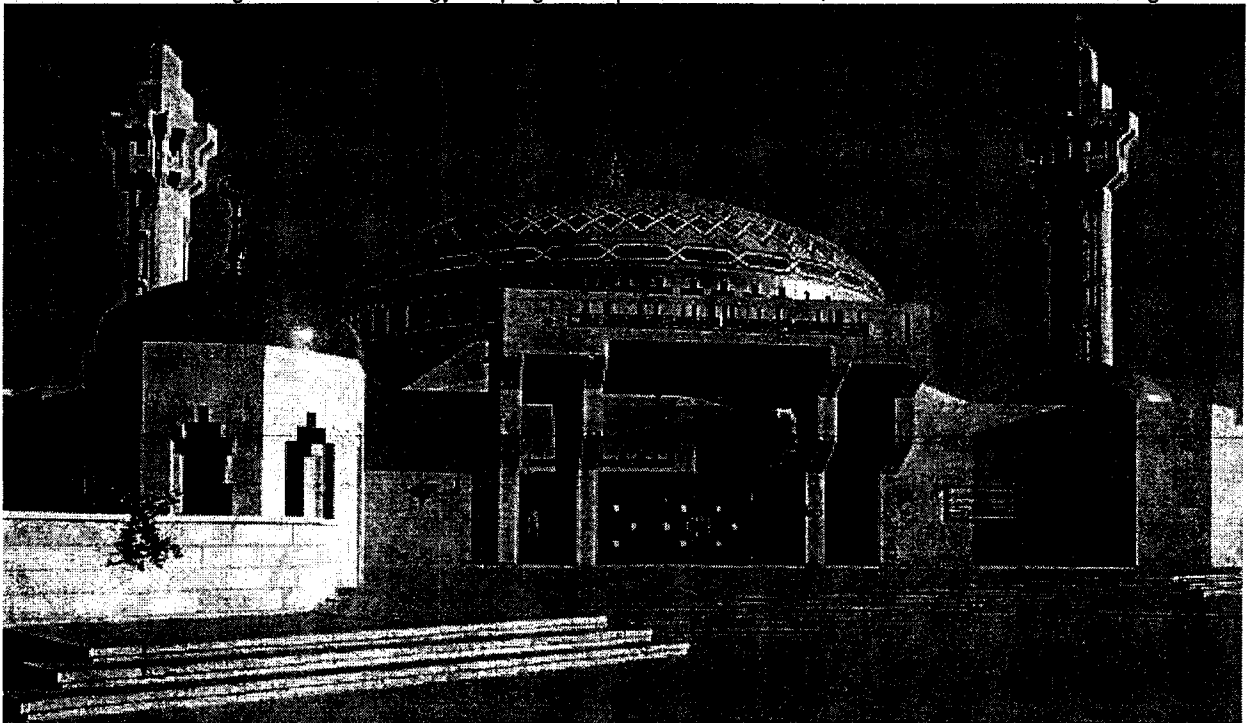
Though some of the leading Muslim scholars supported him, but Al-Azhar did not approve the very idea of translating the Quran in English or for that matter in any other language. A passive approval was given that instead of calling it "translation", he could publish it under the title, The Meaning of the Glorious Quran, but that too not in Egypt.

Extremist attitude of the Muslim Ulama in 1920's and 1930's

This was the attitude of the orthodox Muslim scholars in the 1920's and 1930's. A nation which, in its early days, translated books from Greek into Arabic and ushered in a golden era of progress and enlightenment which became the basis of Renaissance in the West had now become so dogmatic and dormant in its attitude that it even denied translation of the Last Message of Allah in other languages and thus denied its access to the people at large. This extremely inward-looking attitude, which I would call extremism, led the whole *Ummah* into social, political and scientific stagnation. Instead of planning a new strategy keeping in view the weak defensive capability of the Muslims after the extensive destruction by the Mongols followed by the series of Crusade wars, Muslim religious scholars and the political leadership adopted an inwardlooking, closed-minded attitude.

The openness instilled by the teachings of the Holy Quran into the hearts of Muslims was marred by the orthodoxy of the latter Muslims. The situation after the Crusades had not only changed the balance of power but caused colossal set back to the educational and intellectual vision of the Muslim *Ummah*. There was dire need of devising a different strategy keeping in

view the ground realities. Muslim leading thinkers and religious scholars misjudged the situation and resorted to force than intellectual fight to meet the new challenge of insinuations levelled against Islam and its Holy Founder. This subtle attack made Muslims desperate and more reactionary than adopting a realistic, new and intelligent strategy



King Abdullah1 Mosque, Jordan

S & A Caribbean Food Market

6232 Pembroke Road, Miramar, 954.961. 6160.

A West Indian Halaal Outlet Serving The West And East Indian Communities:

1. Groceries and Halaal Meat Supplies. Meats include: Goat, Beef, Duck, Chicken, Lamb.
2. Fresh Fish that include Gilbaka, Hasa (Kaskadoo), Snapper, Butter fish, Banga Mary, Shrimp.
3. Fresh Vegetables: Bora, Egg plant [Baigan], Bajee, Karaila.
4. Old and latest Indian Movies on DVD, CD and VHS.

NOTE: WE WILL BEAT OUR COMPETITORS' PRICES.

Please contact Us to Place your order. Professional Service and Competitive Prices Guaranteed.

Hours of Operation:

- Monday to Fridays: 10:00 a.m. to 08:00 p.m.
- Saturdays: 09:00 a.m. to 08:00 p.m.
- Sundays: 10:00 a.m. to 05:00 p.m.

WE ACCEPT VISA, MASTER CARD, DEBIT CARD, FOOD STAMPS, etc.

Strategy of Western powers towards the Muslim world since the Crusades

MUHAMMAD ASAD in his revealing and inspiring book, *Road to Makkah*, has related many of his secret missions which he undertook to help some of the Muslim countries to combat internal as well as external problems created by the Western conspiracies. It will also be an eye opener for the Muslims of today how a devout Austrian Muslim had assessed very correctly the strategy which the Western powers had adopted to undermine Muslims, physically and intellectually. He writes: "The Crusades were the strongest collective impression on a civilisation that had just begun to be conscious of itself. Historically speaking, they represented Europe's earliest — and entirely successful — attempt to view itself under the aspect of cultural unity. Nothing that Europe has exercised before or after could compare with the enthusiasm which the First Crusade brought into being. A wave of intoxication swept over the Continent, an elation which for the first time overstepped the barriers between states and tribes and classes... which in its wake gave birth to the cultural concept of 'Europe'. In November 1095, when Pope Urban II, in his famous speech at Clermont, exhorted the Christians to make war upon the 'wicked race' that held the Holy Land, he enunciated — probably without knowing it himself — the charter of Western civilization..."

The learned author further on made this observation about the after affects of the Crusades: "The damage caused by the Crusades,

an intellectual damage — the poisoning of the Western mind against the Muslim world through a deliberate misrepresentation of the teachings and ideals of Islam. For, if the call for a crusade was to maintain its validity, Prophet Muhammad had, of necessity, to be stamped as the Anti-Christ and his religion depicted in the most lurid terms as a fount of immorality and perversion. It was at the time of the Crusades that the ludicrous notion that Islam was a religion of crude sensualism and brutal violence, of an observance of ritual instead of a purification of the heart, entered the Western mind and remained there; and it was then that the name of the Prophet Muhammad — who had insisted that his own followers respect the prophets of other religions — was contemptuously transformed by Europeans to 'Mahound'."

The learned author concluded his observations with the following remarks:

"It would seem an irony of history that the age-old Western resentment against Islam, which was religious in origin, should still persist subconsciously at a time when religion has lost most of its hold on the imagination of Western man. This, however, is not really surprising." (pp. , 7) Interestingly, here I may also mention some facts from the biography of a well-known British Muslim and translator of the Holy Quran, **Mr MUHAMMAD MARMADUKE PICKTHALL**, written by his cousin, Anne Freemantle, entitled *The Loyal Enemy*. Mr. Pickthall, a born British,

could not possibly be against the British but during his editorship of the *Bombay Chronicle* in India and due to his close association with the Khilafat Movement, he found that the declared policy of the British Government was in contradiction to its secret plans to dismember the Muslim Caliphate of Usmania in Turkey (the Ottoman empire). And this deceitful political manoeuvring of the British Government caused rude disgust to Mr. Pickthall and that became the reason for naming his biography as *"The Loyal Enemy"*.

After the two World Wars, the big powers continued their respective policies of exploiting the resources of these countries and keeping them under their domination. The learned Austrian Muslim pointed out rightly that the Muslims, instead of adopting a new strategy to meet the new challenge, exerted all their efforts to frantically revert to the pristine teachings of Islam and thought that by adopting the same old methodology they might regain the lost glory. Unfortunately the call "to return to the early period of Islam" proved ineffective; rather, it brought more misery to the Muslims. They forgot that to achieve past glory by resorting to the same old methodology was a fallacy as they no longer possessed the same strength of faith, solidarity and far-sightedness which in the earlier period won them historic victories and brought them amazing success in various fields of knowledge and progress.

[CONT'D ON PAGE 19]

Functional-Operational Beliefs of Muslims of the Lahore Section:- You are urged to stop Misrepresenting the Truth about the LAHORE Ahmadi-Muslims. I have categorically highlighted our beliefs so that you become edified. *It will be VERY foolish to continue to call us Qadianis.*

CONSIDER THIS: It makes perfect sense that WE should tell YOU what We believe, and NOT for YOU to UNILATERALLY tell US what WE believe!

The Lahore-Ahmadi MUSLIM Beliefs

1. Muhammad, *peace and blessings of Allah be upon him*, is Khatam al-Nabiyyin, the interpretation of which is that he is the Greatest and LAST of the prophets.
2. The Holy Qur'an is the Final Scripture.
3. No prophet, *new or old*, shall come AFTER the Holy Prophet Muhammad, p.b.u.h.
4. Hazrat Mirza Ghulam Ahmad was NOT a prophet, but a Mujjaddid (Reformer).
5. Mirza Ghulam Ahmad NEVER changed his claims, views, or definition of prophethood.
6. Belief in the advent of Hazrat Mirza Ghulam Ahmad as a Mujjaddid is NOT essential to become a Muslim, but his acceptance is necessary in the interest of progressive Islam.
7. Anyone who believes in the *Kalima - La-ilaha illallahu Muhammad ur Rasul Allah* (*There is only one God and Muhammad is His Apostle*) - is a Muslim, NOT a kaafir.
8. It is permitted to say prayers behind any Muslim Imaam PROVIDED HE IS NOT GUILTY OF DUBBING OTHER MUSLIMS INFIDELS/KAAFIRS.
9. Marriage with non-Ahmadi Muslims permitted.
10. After the Holy Prophet Muhammad, *peace and blessings of Allah be upon him*, Wahi-e-Nabuwwat (*prophetic revelation*) has ceased, only Wahi-e-Walayyat (*saintly revelation*) is continued. Hazrat Mirza's revelation was *Wahi-e-Walayyat*, NOT *Wahi-e-Nabuwwat*.
11. The Founder of the Lahore Section was Maulana Muhammad Ali -- closest companion/disciple of Hazrat Mirza Sahib.
12. Members of this section are *Ahmadi-Muslims*, known also as *Ahmadis*.

Any postulate contrary to what I have capitulated above is a deliberate & blatant effort to tarnish the truth. You have been fully informed about our beliefs. Please: Allow US to tell YOU what WE believe; NOT the converse!

QUESTION 1: Did the Kaafir-Callers OPEN OUR HEARTS, INVESTIGATE WHAT'S INSIDE AND CONFIRM THAT WE ARE KAAFIRS- INFIDELS?

QUESTION 2: Do you think it's possible for us to leave Judgement -- of any sort -- to God only?

EDITOR's Corner:

I wish to express my sincere thanks for the kind responses THE ISLAMIC SUNRISE is receiving from both Muslims and Non-Muslims. I realize fully that the Magazine is causing major problems among the narrow-minded Muslims since they see it as just as anti-Islamic. This is shameful!

Understand that we live in a Democracy unlike the so-called alleged Islamic democracy of certain Muslim Countries {Where Ahmadi Muslims can't even call the Adhan} -- where Freedom from Religious persecution is paramount, and it is tantamount to legal redress if there is Religious Persecution.

A point should be made here that the entire reading audience is welcome to respond to the doctrines I postulate. I have, *over the years*, asked several individuals to submit their articles or responses to our ideologies. Most of them claimed that they are busy -- despite finding time to be active participants of the "*Brotherhood and Sisterhood of Kaafir/Infidel-Callers*."

Of greatest interest is the fact that there are individuals -- Muslims to say the least -- who find time off their schedule to 'SCAVENGE' *The Islamic Sunrise* from the shelves of its host. Are these individuals robbing their families of valued time that could be used to their family's benefit?

A WORD OF ADVISE TO THESE INDIVIDUALS.

You are giving credence and validity to THE ISLAMIC SUNRISE each and every time you extract it from its hosts. Not only that. You are robbing others who would like a copy of THE ISLAMIC SUNRISE. I suppose these individuals really think they can prevent the message of the Holy Qur'aan from spreading -- not realizing that their tasks are futile, and will be futile -- in Sha Allaah.

Moreover, it must be realized, given the following verse of the Holy Qur'aan:

وَالَّذِينَ يُؤْتُونَ مِمَّا رَزَقْنَاهُمْ أُنًى يُدْعُونَ إِلَى الْخَيْرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩٠﴾

"And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful."

that Ahmadi-Muslims, evidently, are an embodiment of it -- for the following reasons:

For the Past 100 years.

i. *It's organization[AAIIL] has been propagating a Non-Violent, Tolerant, Living, Loving, and Liberal Islam.*

ii. *The AAIIL is the ONLY MUSLIM Organization on the face of the earth that DOES NOT have a KAAFIR/INFIDEL-CALLING policy.*

iii. *It is accurate to say that the VIOLENCE, that pervades the other Communities is absent in the AAIIL.*

iv. *For many reasons, AAIIL is NOT a SECT. The most important driving force for this is the FACT that anyone can enter and leave Islam as he/she wishes -- A LIBERAL ISLAM; and the fact that we advocate the Qur'aanic verse, "THERE IS NO COMPULSION IN RELIGION."*

v. *Ahmadi Muslims are the ONLY Muslims who solemnly declare under oath that they:*

❖ *Will not inflict any injury on the people generally, and in particular on the Muslims, under any undue provocation by tongue or hand or in any other manner.*

❖ *Will entirely shun arrogance, haughtiness, and will spend my life in humility, and meekness, politeness and gentleness in consonance with the Quranic injunctions as contained in verse 63 of Chapter al-Furqan: "And the servants of the Beneficent are they, who walk on the earth with humility," and in verse 37 of Chapter Bani Israel: "And go not about in the land exultingly.*

❖ *Will be compassionate with all mankind for Allah's sake only, and as far as possible, I will utilize my God-given energies to benefit them with Allah's favors.*

This can probably explain why we are being persecuted around the world and have been {and are being} declared *Infidels, Infidels, Apostates* outside the fold of Islam.

INDEED: Preachers, Teachers, and Leaders who don't appreciate their gatherings calling us INFIDELS should counsel THEM, NOT US. We are the VICTIMS, not the perpetrators!

LOU'S SUPER SERVICE, INC.

Auto/Medium and Heavy Duty Trucks

➤ We service All Computer Controlled Trucks, CAT, Cummins, Detroit, Isuzu, Mitsubishi, Mercedes, Etc.

➤ COMPUTER CONTROLLED VEHICLES, Repairs, Tune Ups, Alignment,
Brakes, A/C, Etc.

4136 Pembroke Rd. Hollywood, FL 33021



Contact: Shon and Sheer @ 954 . 962 . 5081

PYRAMID FOODS

Ph: 954-436-0023

Fax: 954-436-4984

**East West Indian Grocery
AND QUALITY HALAAL MEATS**

*188N. University Drive
Pembroke Pines
FL 33024*

FRESH MEAT

*CHICKEN, BEEF, Lamb
Goat and Duck*

FREASH FISH

*Gilbaka, Snapper, Butterfish, and Bangamary
Also a variety of Fresh Produce and Condiments*

CONTACT:

Riad ALi

Nazimul Ali, Sandra Ali

FOR PROMPT and COURTEOUS SERVICE, Please Call in Advance.

[Cont'd from P 15] Why “**AGGRESSION**” among Muslims in the West?

This brings us to the point as to why Muslims have resorted to aggression. Or can it be really regarded as aggression? The topic given to me was “**Aggression among the Muslim society**”. I have put a question mark to it as in my humble opinion it is more a desperation than aggression because Muslims have adopted the wrong strategy to face the new challenge posed by the Western powers.

Before going further, let me quote one of the well-known Western Christian writers on Islam and comparative study of religions. She is **Karen Armstrong** who spent seven years as a Roman Catholic nun and has written several best-selling books. She is a teacher at the Leo Baeck College for the Study of Judaism and, in 1999, she received the Muslim Public Affairs Council Media Award. Her well-known book, *Islam – a Short History*, besides being a precise but pithy survey of the life of Holy Prophet Muhammad and history of Islam, also gives an analytical view of the present Muslim aggressive attitude towards the West. This is what she says about fundamentalism:

“The Western media often give the impression that the embattled and occasionally violent form of religiosity known as “fundamentalism” is a purely Islamic phenomenon. This is not the case. Fundamentalism is a global fact and has surfaced in every major faith in response to the problems of our modernity. There is fundamentalist Judaism, fundamentalist Buddhism, fundamentalist Hinduism, fundamentalist Buddhism, fundamentalist Sikhism, and even fundamentalist Confucianism. This

type of faith surfaced first in the Christian world in the United States at the beginning of the twentieth century. This was not accidental. Fundamentalism, even within the same tradition, develops independently and has its own symbols and enthusiasms, but its different manifestations all bear a family resemblance. It has been noted that a fundamentalist movement does not arise immediately, as a knee-jerk response to the advent of Western modernity, but only takes shape when the modernization process is quite far advanced. At first religious people try to reform their traditions and effect a marriage between them and modern culture, as we have seen the Muslim reformers do. But when these moderate measures are found to be of no avail, the same people resort to more extreme methods, and a fundamentalist movement is born.” (p. 140)

A little earlier, the learned author presents her own analysis about the present Muslim resentment against the West and desperation in meeting the modern challenges, in the following words: *“The fact that Muslims have not yet found an ideal polity for the twentieth century does not mean that Islam is incompatible with modernity. The struggle to enshrine the Islamic Idea in state structures and to find the right leader has preoccupied Muslims throughout their history. Because, like any religious value, the notion of the true Islamic state is transcendent, it can never be perfectly expressed in human form and always eludes the grasp of frail and flawed human beings. Religious life is difficult, and the secular rationalism of our modern culture poses special problems for people in all the major traditions.”* (p. 139)

PATIENCE is the key to ultimate success

Here I would like to quote again **MUHAMMAD ASAD**, who while commenting on the verses recited at the start of my talk relating to the Battle of Uhud, says: “Here the reference is to the battle of Uhud to which many verses of this chapter are devoted and these connect to the exhortation implied in the preceding verse which says: “if you are patient in adversity and conscious of God, their guile cannot harm you at all.” The significance of this exhortation needs to be understood in the light of the details and the historical facts of the battle of Uhud.”

“Be not, then, faint of heart, and grieve not: for you are bound to rise high if you are truly believers. If misfortune touches you, know that similar misfortune has touched other people as well; for it is by turns that We apportion unto men such days of fortune and misfortune.

and this to the end that God might mark out those who have attained to faith, and choose from among you such as with their lives bear witness to the truth — since God does not love evil-doers — and that God might render pure of all dross those have attained to faith, and bring to

nought those who deny the truth. Do you think that you could enter paradise unless God takes cognizance of your having striven hard in His cause, and takes cognizance of your having been patient in adversity.” — The Holy Quran, 3:139–142

"If good fortune comes to you, it grieves them; and if evil befalls you, they rejoice in it. But if you are patient in adversity and conscious of God, their guile cannot harm you at all. For, verily, God encompasses with His might all that they do." — 3:120

In order to avenge their catastrophic defeat at Badr in the second year of the *Hijrah*, the pagan Makkans — supported by several tribes hostile to the Muslims — mustered in the following year an army comprising ten thousand men under the command of Abu Sufyan and marched against Madinah. On hearing of their approach, the Holy Prophet held a council of war. In view of the overwhelming cavalry forces at the disposal of the enemy, the Holy Prophet himself was of the opinion that the Muslims should fight from behind the fortifications of Madinah and his plan was supported by some of the most outstanding among the Companions. However, the majority of the Muslim leaders strongly insisted on going forth and meeting the enemy in the open field. In obedience to the Quranic principle that all communal affairs must be transacted on the basis of mutually-agreed decisions (42:38), the Holy Prophet sorrowfully gave way to the will of the majority and set out with his followers towards the plain below the mountain of Uhud. His army consisted of less than one thousand men. But this number was

further reduced by the defection of some three hundred men led by the hypo-critical leader of a group, Abdullah bin Ubayy. Having less than seven hundred men with him, the Holy Prophet arrayed the bulk of his forces with their backs to the mountain and posted all his archers, numbering fifty, on a nearby hill in order to provide cover against an outflanking manoeuvre by the enemy cavalry. These archers were ordered not to leave their post under any circumstances.

In their death-defying assault upon the greatly superior forces of the pagan Quraish, the Muslims gained a decisive advantage over the former and almost routed them. At that moment, however, most of the archers, believing that the battle had been won and fearing lest they lose their share of the spoils, abandoned their covering position and joined the people around the encampment of the Quraish. Seizing this golden opportunity, the bulk of the cavalry under the command of Khalid ibn al-Walid veered round in a wide arc and attacked the Muslim forces from the rear. Deprived of the cover of the archers, and caught between two fires, the Muslims retreated in disorder, with the loss of many lives.

The Holy Prophet himself and a handful of his stalwart Companions defended themselves desperately. The Holy Prophet was seriously injured and fell to the ground. The cry immediately arose. The Messenger of Allah has been

killed. Many of the Muslims began to flee. But a few of the Companions — among them Hazrat Umar and Hazrat Talha — called out: "What good are your lives without him, O believers? Let us die as he has died!" This devoted band of believers threw themselves with the strength of despair against the Makkans. Their example at once found an echo among the rest of the Muslims, who in the mean-time had learnt that the Holy Prophet was alive. They rallied and counter-attacked the enemy, and thus saved the day. This sudden re-grouping of Muslims and desperate offensive against the enemy forced them to retreat. But when on the next day the Holy Prophet along with his seventy Companions set out in pursuit and reached a place called Hamra al-Asad, about eight miles south of Madinah, it became obvious that the enemy was in no mood to risk another encounter and were rapidly marching home.

This passage of the Holy Quran (3:139–142), besides giving a two-fold reproach to the Muslims for going against the Holy Prophet's advice and their failure to live up to their faith during the earlier part of the battle, also draws their attention to a more positive implication, namely, a reference to the lesson which believers should draw from their near-defeat, and a reminder of the fact that their future depends on the strength of their faith in God and not on fleeting desire for self-sacrifice.



Dr. Noman Malik and Samina Malik giving an interview for TV News in the Phillipines

Correct decision at the correct time and in the right direction is essential for success

In other words this passage teaches Muslims of today a pertinent lesson that correct decision at the correct time and in the right direction is equally essential with the high sense of sacrifice. In the case of the battle of Uhud a wrong decision, lack of unity of direction and weakness of faith caused heavy losses to the believers even though Allah had promised to grant them victory.

In verse 3:139 the assurance of success given by Allah is subject to the condition that "you are truly believers". It does not mean that those who fail to fulfil this condition deny belief in Islam, but they fail in being steadfast in giving preference to the spiritual obligations as against the mundane inclinations. This is what the Founder of the Ahmadiyya

Movement has also stressed in one of the ten conditions of the Pledge. *"That he will hold the honour of religion and sympathy for Islam dearer than everything else".*

In the case of the battle of Uhud there was a batch of archers which the Holy Prophet specially instructed that they should not leave their position even if they see the Muslims victorious. The batch of archers not only ignored the orders of the Holy Prophet but weakness of faith crept into their hearts and they stooped to run after the war spoils. The result was that this weakness on the part of a group of believers caused heavy loss to the Muslims

and they were nearly to be routed if a band of devout believers had not shown exemplary devotion and sacrifice for the true cause of religion.

In verse 120 of this very chapter Allah has also assured Muslims that the machinations of the enemy can never harm them provided: (1) they are steadfast, and (2) they are truthful in fulfilling their obligations.

In verse 140 Allah has warned the Muslims that if they become unjust and transgress the limits of Divine commandments, the eventual result will be that the blessings will be taken away and given to some other

nation. This is what the words "And We bring these days to men by turns" mean.

A former chairman of the Islamic Academy of Dhaka, the late Mr Abul Hashim, beautifully summarised the past history of the Muslims in these words: Islam had its birth in Makkah, grew in

Madina, flourished at Baghdad and had its downfall in Spain.

Elsewhere Allah has clearly exhorted Muslims to act in the right direction and earn reward according to the quantum of their struggle. It says: "And man can have nothing but what he strives for" (53:39). At this point I would also like to quote a beautiful saying of Aristotle

quoted by our learned sister Miss Habiba Anwar in her revealing talk "Management of Anger".

"Anybody can become angry, that is easy; but to be angry with the right person, and to the right degree, and at the right time, and for the right purpose, and in the right way, that is not within everybody's power, that is not easy."

Muslim Attitude In Finding Solution to Problems

The one great problem with Muslim attitude and thinking is that in difficult situations they try to find literal solution and support from the Quran, the life of the Holy Prophet and early history of Islam, which is a fallacy in itself. Times have changed. It requires new tactics and new line of thinking and action and to equip ourselves with strong moral and enlightened vision which have been emphasized time and again by the Quran. In chapter 2, verse 143, it says:

"And thus We have made you an exalted nation that you may be bearers of witness to the people and that the Messenger

may be a bearer of witness to you."

And how can the Muslim nation be "a witness to the people" and the Messenger be a witness to us unless we fulfil the conditions laid down by the teachings of the Quran and the Sunnah of the Holy Prophet. In this regard we find a very clear verdict in the following verses of the Holy Quran.

In Chapter 13, verse 11. Allah says. *"Surely Allah changes not the condition of a people, until they change their own condition."*

And again in chapter 8, verse 53, Allah says:

"Allah never changes a favour which He has conferred upon a people until they change their own condition, and Allah is Hearing, Knowing."

Before discussing the implications of wrong notions of *Jihad* and the outburst of Muslim anger which is now taking mostly the form of aggression, there is a need of elucidating the charge of fundamentalism and its unfortunate reaction, in some quarters, in the form of terrorism and what is the Western perspective about it. Here I will quote again, Karen Armstrong, to know the Western perspective in this regard.

Western Perspective About Jihad

The spectre of Islamic fundamentalism sends shiver through Western society, which seems not nearly so threatened by

the equally prevalent and violent fundamentalism of other faiths. This has certainly affected the attitude of Western people

towards the Muslims living in their own countries.... There was immense hostility towards the Muslim community during the

crisis over The Satanic Verses, when Muslims in Bradford publicly burned the book. Most British Muslims may have disapproved of the novel, but had no desire to see Rushdie killed." (pp. 149, 150)

We all know how much uproar was demonstrated by the Muslims all over the world on the publication of *Satanic Verses*. During the bloody demonstrations many people died and millions of pounds worth of properties were either destroyed or damaged. The British Government and the media and for that matter the whole European media not only upheld the publication in the name of freedom of expression but for years gave protection to the author over which thousands of pounds of British public money was spent.

Islam and western democracy

The question arises, what is the way to recon-ciliation between Islamic concept of religion and the Western secularism? Saner section of the Mus-lim intelligentsia are now gradually opening up their minds. Here I may quote again Karen Armstrong who, while discussing the

importance of con-cept of *Tawhid* in the lives of Muslims, also records views of Yusuf Abdallah al-Qaradawi, a graduate of Al-Azhar and currently director of the Centre for Sunnah and Sirah at the University of Qatar.

"The Muslim ideal of *tawhid* rejects the duality of body and spirit, intellect and spirituality, men and women, morality and economy and East and West. Muslims want modernity, but not one that has been imposed upon them by America, Britain or France. Muslims admire the efficiency and beautiful technology of the West; they are fascinated by the way a regime can be changed in the West without bloodshed. But when Muslims look at Western society, they see no light, no heart and no spirituality. They want to hold on to their own religious and moral traditions and, at the same time, to try to incorporate some of the best aspects of Western Civilization."

Islam exhorts to take the 'Middle Way'

In continuation, she records the views of Mr. Yusuf Abdallah al-Qaradawi regarding Muslims' attitude towards Western

modernisation and Islamic cultural values as follows:

"He believes in moderation, and is convinced that the bigotry that has recently appeared in the Muslim world will impoverish people by depriving them of the insight and visions of other human beings. The Prophet Muhammad said that he had come to bring a 'Middle Way' of religious life that shunned extremes... The current extremism in some quarters of the Islamic world is alien to the Muslim spirit and cannot last. Islam is a religion of peace, as the Prophet Muhammad had shown when he made an unpopular treaty with the Quraysh at Hudaibiyyah, a feat which the Quran calls 'a great victory'... The West must learn to recognize the Muslim's right to live their religion and, if they choose, to incorporate the Islamic ideal in their polity. They have to appreciate that there is more than one way of life. Variety benefits the whole world. God gave human beings the right and ability to choose, and some may opt for a religious way of life — including an Islamic state — while others prefer the secular ideal.

It is better for the West that Muslims should be religious

and hold to their religion and try to be moral...Many Western people are also becoming uncomfortable about the absence of spirituality in their lives. They do not necessarily want to return to pre-modern religious lifestyles or to conventionally institutional faith. But there is a growing appreciation that, at its best, religion has helped human beings to cultivate decent values. Islam kept the notions of social justice, equality, tolerance and

practical compassion in the forefront of the Muslim conscience for centuries. Muslims did not always live up to these ideals and frequently found difficulty in incarnating them in their social and political institutions. But the struggle to achieve this was for centuries the mainspring of Islamic spirituality.

Western people must become aware that it is in their interests too that Islam remains

healthy and strong. The West has not been wholly responsible for the extreme forms of Islam, which have cultivated a violence that violates the most sacred canons of religion. But the West has certainly contributed to this development and, to assuage the fear and despair that lies at the root of all fundamentalist vision, should cultivate a more accurate appreciation of Islam in the third millennium" (pp. 157, 158).



Dr. Noman Malik and Attorney Fazee Khan speaking on the Ahmadiyya Movement live on the Radio in Cebu

First Interfaith meeting in Zamboanga



L to R: TV talk show Host, Dr. Noman Malik, Samina Malik and Dr. N. Mendoza

Second interfaith meeting in Zamboanga

This was what Karen Armstrong quoted about a Muslim scholar from Qatar. Let me now quote her own views about what the Quran commands about war and how the truce of Hdaybiyya was a turning point in demonstrating Islam's peaceful stance.

"Muhammad's intransigence towards Qurayzah (a Jewish tribe) had been designed to bring hostilities to an end as soon as possible. The Quran teaches that war is such a catastrophe that Muslims must use every method in their power to restore peace and normality in the shortest possible time. Arabia was a chronically violent society, and the *Ummah* had to fight its way to peace. Major social change of any type that Muhammad was attempting in the peninsula is rarely achieved without blood-shed. But after the Battle of Trench, when Muhammad had humiliated Mecca and quashed the opposition in Medina, he felt that was time to abandon the *jihad* and begin a *peace offensive*.

In March 628 he set in train a daring and imaginative

initiative that brought the conflict to a close. He announced that he was going to make the *Hajj* to Mecca, and asked for volunteers to accompany him.

Since pilgrims were forbidden to carry arms, the Muslims would be walking directly into the lion's den and putting themselves at the mercy of the hostile and resentful Quraysh. Nevertheless, about a thousand Muslims agreed to join the Prophet (Muhammad) and set out for Mecca, dressed in the traditional white robes of the *haaji*.

If the Quraysh forbade Arabs to approach the Ka'bah or attacked *bone fide* pilgrims they would betray their sacred duty as the guardians of the shrine. The Quraysh did, however, dispatch troops to attack the pilgrims before they reached the area outside the city where the violence was forbidden, but the Prophet (Muhammad) evaded them and, with the help of some Bedouin allies, managed to reach the edge of the sanctuary, camped at Hdaybiyyah, and awaited developments. Eventually the Quraysh were pressured by

this peaceful demonstration to sign a treaty with the *Ummah*. It was an unpopular move on both sides. Many of the Muslims were eager for action, and felt that the treaty was shameful, Muhammad was determined to achieve victory by peaceful means.

Hdaybiyya was another turning point. It impressed still more of the Bedouin, and conversion to Islam became even more of an irreversible trend. Eventually in 630, when the Quraysh violated the treaty by attacking one of the Prophet's tribal allies, Muhammad marched upon Mecca with an army of ten thousand men. Faced with this overwhelming force and, as pragmatists, realizing what it signified, the Quraysh conceded defeat, opened the city gates, and Muhammad took Mecca without shedding a drop of blood. ... None of the Quraysh was forced to become Muslims, but Muhammad's victory convinced some of his most principled opponents, such as Abu Sufyan, that the old religion had failed.... Single-handedly, Muhammad had brought peace to war-torn Arabia." (pp. 19, 20)

SUFI EDIFICATION - A Continuation.

ZILLI NUBUWWAT

The term **zilli nubuwwat** --- 'reflection', 'image', or 'shadow' of prophethood --- was also coined by the saints, scholars and elders of the classical ages as being synonymous with sainthood (*wilayat*), spiritual leadership (*imamat*), and successorship to the Holy Prophet Muhammad (*khilafat*). The person to whom this term is applied does not become a prophet, but belongs to the category of saints (*wali*).

Muslim theologians, classical and modern, have defined the concept of zill (reflection or image) as follows:

Shaikh Abdul Haqq (d. 1642

C.E.): This most famous muhaddis (scholar of Hadith) of Delhi, wrote:

“Wilayat [sainthood, or being a wali] is the zill of prophethood.” (Sharh Futuh al-Ghaib, Lucknow, India, 1918, p. 23)

“As wilayat is, in point of fact, the zill of prophethood, whatever that man has will also appear in the shadow, especially the greater wilayat.” (ibid., p. 12)

Shaikh Ahmad of Sirhind (d. 1624 C.E.), Mujaddid Alif Sani:

“In short, the station of wilayat is the zill of the station of prophethood, and the attainments of wilayat are the zill of the

attainments of prophethood.”

(Maktubat, Daftar II, Letter no. 71, p. 236, published in Lahore)

“As the zill has no intrinsic value of its own, but the intrinsic value of the original which has manifested itself in the zill, hence the original is closer to the zill than the zill's ownself because the zill is the reflection of the original, not of its own self.”

(ibid., Daftar III, Letter no. 1, p. 6)

Sayyid Ismail Shaheed (d. 1831

C.E.): This theologian who fought under Sayyid Ahmad Bareilvi in a military campaign against the Sikhs, wrote in his books:

“There will be many pure and holy souls who shall bear a likeness to

the prophets, and shall be the zill of messengership. In short, these persons are of such a rank that, if there had not been an end to prophets, they would have held the office of prophethood. To conclude, such persons will continue to exist till the Last Day.” (Preface to Sirat-i Mustaqim, p. 1, Urdu translation by Abdul Jabbar)

“**Point no. 1:** Imam is the zill of messengership (*risalat*).

Point no. 2: The Imam is the deputy of the Messenger (*rasul*).” (Mansab-i Imam, p. 125, Urdu translation by Muhammad Husain Alwi, published by A'inah Adab, Lahore, 2nd ed., 1969)

Qari Muhammad Tayyib: The well-known Deoband theologian writes: “Prophethood is the original, and reformership [Tajdid

or being a mujaddid] is its zill because reformership is the actual zill of prophethood.” (Ulama-i Hind ka **Shandar Mazi Jadeed**,

i.e. 'Bright recent past of the Indian Ulama,' p. 308, Delhi, 2nd edition)

Professor Yusuf Saleem Chishti: “The third question is, what is the meaning of zill? The answer is that the zill, for its existence, is the follower of the original, i.e. it stands in need of real existence. For example, if a man stands in the sun, although his zill, i.e.

the shadow, exists, but it does not have a real or independent existence of its own. If the man moves into the shade, the zill ceases to exist. In other words, the essence of the zill has no existence.” (Sharh Bab Jibreel, p. 162, Delhi, 1970)

Qazi Sana-ullah of Panipat:

Commenting on the Quranic verse: “O Mary, God has chosen thee”, this classical commentator writes: “That is, He has chosen thee for Himself, for His brilliance which the

Sufis term as attainments of prophethood. These attainments, in the real sense, are for the prophets. The truthful ones [sadiq, rank of saint] gain them by way of

obedience and inheritance. Mary was a truthful one, as God said: His [Jesus'] mother was a truthful woman.” (Tafsir Mazhari, vol. ii, under verse mentioned)

HAZRAT MIRZA GHULAM AHMAD has discussed extensively the concept of zill. He wrote precisely the same as the scholars cited above, as can be seen from the extracts given below:

"When some persons of the Muslim nation turn to the obedience of the Holy Prophet Muhammad with perfect humility, and totally lose themselves in their humbleness, God, finding them like a clear mirror, manifests the blessings of the Holy Prophet through their being. And whatever praise they receive from God, or whatever blessings and signs are displayed by them, all these praises are for the Holy Prophet, and he is the source of all these blessings. But because the perfect follower of the Holy Prophet is a zill [spiritual image], the Divine light of that Holy Person can be seen in his zill as well. It is not a hidden matter that the shadow has the form of its original. However, the shadow has no existence of its own, and no real attribute, but all that it has is an image of its original." (Barahin Ahmadiyya, Part III, Section 1, footnote on footnote 1, p. 243)

"No status of honour or perfection, and no position of dignity and Divine nearness, can be achieved by us except by true and perfect following of the Holy Prophet Muhammad. Whatever [spiritual achievement] we get is obtained through the medium of

the Holy Prophet by way of reflection (zill)." (Izala Auham, p. 138)

"There have been hundreds of persons in whom the 'reality of Muhammad' was established, and with God they had the names 'Muhammad' and 'Ahmad' by way of reflection (zill)." (Ainah Kamalat Islam, p. 346)

"Sainthood (wilayat) is the perfect zill of prophethood." (Hujjat-Ullah, p. 24)

"The prophet is the real thing, and a saint is the zill [his image or shadow]." (Karamat as-Sadiqeen, p. 85)

"Thus the person who, totally effacing himself in the one he serves [i.e. Holy Prophet], receives the title of prophet (nabi) from God, does not contravene the finality of prophethood. It is just as when you see yourself in the mirror, you do not become two, but remain only one, though there appear to be two. The only difference is that between the real and the zill." (Kishti Nuh, p. 15)

"Of course, muhaddases will come who will be spoken to by God, and possess some attributes of full prophethood by way of zill [reflection], and in some ways be coloured with the

colour of prophethood. I am one of these." (Nishan Asmani, p. 28)

"Remember well that the fruits of perfect obedience [to the Holy Prophet] are never wasted. This is an issue of Tasawwuf. If the rank of zill had not existed, the saints of the Muslim nation would have died. It was exactly this perfect obedience, and the rank of burooz and zill [becoming a reflection or image of the Holy Prophet], due to which Bayazid [famous Muslim saint, d. 874 C.E.] was called 'Muhammad'. In brief, the people who oppose us are unaware of these facts."

In short, zilli nabi (a prophet by way of reflection) means the image (zill) of a prophet, i.e. such a person who mirrors the prophethood of a prophet, or the image of prophethood is manifested through him. If this was real prophethood, it would be absurd to call it the image of prophethood.

What the Holy Quran calls wilayat (sainthood) the Sayings of the Holy Prophet Muhammad call muhaddasiyyat, and exactly the same thing is called zilli nubuwwat (reflected prophethood) by the Sufis. So being a "prophet by way of reflection" is precisely the same as being a saint (wali or muhaddas). It is not prophethood.

Buroozi Nubuwwat

The word **burooz** means 'to be a manifestation'. Since the light of the Holy Prophet Muhammad is manifested in the person of the saints, they are called the **burooz** of the Holy Prophet. **Buroozi nabi** --- a prophet by way of manifestation --- is also a term coined by the Sufi saints. Books of Tasawwuf give the following definition of the term **burooz**:

A dictionary of Sufi Terms

"Burooz --- The turning of a perfect knower or accomplished spiritual leader towards a deficient person, giving him spiritual benefit, and making him into his

manifestation by making him like him. In this sense it is said, such and such a saint has appeared in the form of such and such other saint. The meaning is that the image of the perfect saint was cast perfectly upon the second

one, and the essential form of the two of them became the same." (*Sirr-e Dilbaran, Dictionary of Sufi terms, Karachi, 1400 A.H., p. 90*)

Translation of Fusus al-Hukam:

In an Urdu translation of Fusus al-Hukam, the famous Sufi work written by the great Shaikh Muhiy-ud-Din Ibn Arabi, the translator Maulana Muhammad Abdul Qadeer writes in an introductory note:

"**Burooz** means that the nature of some of the saints (*auliya*) resembles the nature of a particular prophet. Many saints are made to journey through the attainments of the great prophets, and the saints become dyed with the color of the prophets.

To put it another way, the image of the attainments of the prophets is cast upon them. Or one could say that the special characteristics of the prophets are manifested and projected (*burooz*) through them. But after the completion of the journey, each of them remains at his original position of natural affinity. For instance, the saint who aids the cause of the faith is known as having the nature of Noah, or being in the footsteps of Noah, or one who manifests Noah, or the *burooz* of Noah.

The saint who accepts the will of God is known as one having the nature of Moses, he who annihilates himself is known as one having the nature of Jesus, and he who is a perfect servant, combining all these, is known as one having the Muhammadi nature.

Sometimes it is said that such and such a saint is the **burooz** of such and such a prophet, just as the moon is the **burooz** of the sun. In short, the prophet is the original, and the saint is his copy." (*Urdu translation of Fusus al-Hukam, published by Nazir Sons, Lahore, 1979, p. 24*)

Khawaja Ghulam Farid of

Chachran (d. 1904 C.E.): This much-loved saint who lived in the Bahawalpur area, now in Pakistan, gives the following definition:

"**Burooz** is that a soul gains benefit from another one which is perfect. When it receives the benefit of Divine illumination, it becomes its manifestation, and says: *I am that one.*" (*Isharat Faridi, Collection of Sayings of the famous Punjabi saint, Khawaja Ghulam Farid, Islamic Book Foundation, Lahore, p. 418*)

Shaikh Ahmad of Sirhind (d. 1624 C.E.):

"The **burooz** spoken of by some spiritual Shaikhs has nothing to do with re-incarnation. In re-incarnation, a soul forms a connection with another body as the means of its life, and to give it sensation and movement. In **burooz**, a soul forms a connection with another body, not for this purpose, but to make that body acquire attainments and reach high grades." (*Maktubat, Daftar II, Letter no. 58, p. 191*)

Regarding the concept of **burooz, HAZRAT MIRZA GHULAM AHMAD writes:**

"*Sometimes the coming of a soul into this world, which resembles the soul of some righteous person of the past, and not only has a connection with that soul but derives benefit from it as well, is considered as the coming of the original soul itself. In the terminology of the Sufis this is known as **burooz**.*" (*Sat Bachan, p. 49*)

"*The Sufis believe that the nature, disposition and moral qualities of a person from the past come again in another. In their terminology, they say that so and so is in the footsteps of Adam, or the footsteps of Noah. Some also call this as **burooz**.*" (*Malfuzat, vol. i, p. 239*)

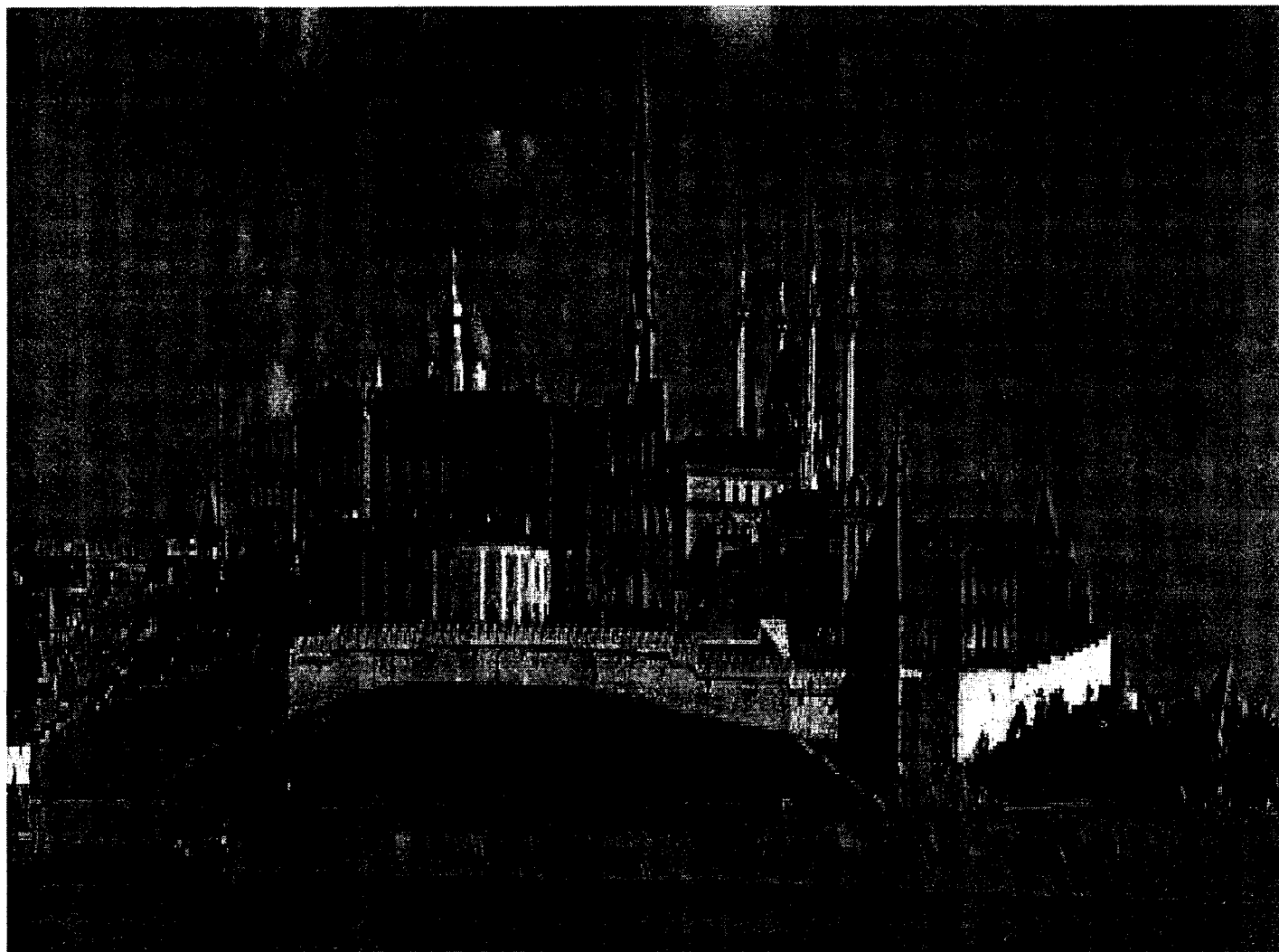
"*God always employs **metaphors** and gives one person's name to another on account of nature, qualities, and abilities. He whose heart is like that of Abraham is Abraham in the sight of God, and he who has the heart of Umar is Umar in His sight.*" (*Fath-i Islam, p. 16*)

"*All the Sufis and the elders of the Muslim nation hold this belief. In fact, they even say that no one can be a perfect follower until he acquires the accomplishments of the Holy Prophet Muhammad in the sense of **burooz**. When a person shows such perfect obedience of the Holy Prophet that he is, as it were, absorbed and effaced to the extent of being lost in that obedience, his condition at that time is like a mirror showing the image fully and perfectly.*" (*Tafsir Sura Fatiha, p. 261*)

"*The heart of the devotee is a mirror which is so polished by trials and tribulations that the qualities of the Prophet are reflected in it.*" (*Manzur Ilahi, p. 37*)

"*As a person's face is seen in the mirror, though that face has its own independent existence; this is called **burooz**.*" (*Tafsir Sura Fatiha, p. 330*)

"The whole Muslim nation is agreed that a non-prophet takes the place of a prophet as a **burooz**. This is the meaning of the hadith: *Ulama ummati ka-anbiya Bani Israil* [The godly learned ones of my community are like the prophets of Israel]." (*Ayyam as-Sulh, p. 163*)



The Qolsharif Mosque, Kazan Kremlin, Tartarstan, Russia.

"Originally, the mosque was built in Kazan Kremlin in the 16th century. It was named by Qoşärif who served there. Qolsharif died with his numerous students while defending Kazan from Russian occupants in 1552. It is believed that the building featured minarets, both in the form of cupolas and tents. Its design was traditional for Volga Bulgaria, although elements of early Renaissance and Ottoman architecture could have been used as well. In 1552, during the storm of Kazan it was destroyed by the Russians.

Tatar scholars speculate as to whether some elements of Qoşärif mosque can be seen in Saint Basil's Cathedral in Moscow (8 minarets, a central cupola, not typical for Russian architecture). Since 1996 the mosque has been rebuilt in Kazan Kremlin, although its look is decisively modern. Its inauguration on July 24, 2005 marked the beginning of celebrations dedicated to the Millennium of Kazan.

Several countries contributed to the fund that was set up to build Qolsharif mosque. Namely, Saudi Arabia, United Arab

Emirates. Qolsharif is considered to be one of the most important symbols of Tatar aspiration to independence and liberty.

Nowadays the mosque predominantly serves as Museum of Islam. At the same time during the major Muslim celebrations thousands of people gather there to pray. The Qolsharif complex was envisioned to be an important cornerstone of Kazan architectural landscape. Besides the main mosque building it includes the library, publishing house and Imam's office."

The Ahmadiyya Anjuman Isha'at Islam Lahore [AAIIL] stands for:

The Ahmadiyya Community For The Propagation of Islam — propagation of Islam as demonstrated by the Holy Prophet Muhammad [p.b.u.h.]. The main object of the AAIIL is to present the true, original message of Islam to the whole world — Islam as it is found in the Holy Qur'aan and the life of the Holy Prophet Muhammad [p.b.u.h.] — *obscured today by grave misconceptions and wrong popular notions*, like the *Isra & Mir'aj* of the Holy Prophet [p.b.u.h.] being a corporeal experience, or, Jesus still being physically alive.

As Muslims of this **School of Thought**, we postulate that Islam seeks to attract the hearts and minds of people toward the truth with: **(i) reasoning**, **(ii) good moral example**, and **(iii) the natural beauty of its principles**. We do not aspire to gain political power, or allow the use of force in support of Islamic principles.

We also postulate that **Hazrat Mirza Ghulam Ahmad** (1835-1908) — the **Mujjaddid** of the fourteen century [in light of the Prophet's prophecy in *Abu Dawud, Volume 3, page 1194: "Allah will raise for this community at the end of every hundred years the one who will renovate religion for it"*] — *arose to remind the world that Islam inculcates, among other precepts, the following:*

- i. **Non-sectarianism:** Every individual who sincerely professes his or her acceptance of Islam by accepting the words: "**La ilaha ill Ilaha, Muhammad-ur rasul-ul Allah**" — is a Muslim. No one, nor any body of Muslims, has the right to make personal inquisitions into anyone's beliefs and dispense with him out of Islam. **A Muslim cannot be expelled from Islam**. *Fatwas* declaring Muslims *kaafir* is an utmost insult to the integrity of Islam — the Islam that Allaah via the Holy Prophet Muhammad [p.b.u.h.] instituted.
- ii. **Rationalism:** In all matters of religion, it urges use of human reason and knowledge. *Blind following is condemned and independence of thought is granted.*
- iii. **Universality:** It recognizes prophets being raised among all nations and requires Muslims to believe in them. **Truth and goodness can be found in all religions**. God treats all human beings equally justly — irrespective of race, nationality, or religion.
- iv. **Peacefulness:** It allows the use of force only in unavoidable self-defense. The concept of **Jihaad** has been erroneously misrepresented by the 'Ulema. Islam teaches Muslims to live peacefully under any rule that accords them freedom of religion. All battles of early Islam were purely defensive. The impression that Islam urges its followers to wage war or rebellion to establish its rule is entirely wrong. The concept of **Jihaad** is greatly misunderstood: *it primarily signifies a spiritual, intellectual & moral struggle to reform oneself & others.*
- v. **Tolerance:** It gives full freedom to everyone to hold and practice any creed or religion. It requires us to tolerate (*but not compromise with*) the differences of beliefs and opinions, and underscores the Qur'aanic injunction:

"THERE IS -ABSOLUTELY- NO COMPULSION IN RELIGION."

From its very inception, Ahmadi-Muslims have been propagating a Living, Liberal, Loving, and Tolerant Islam; and a God Who speaks now as He did in the past. Differences of belief and interpretation, with whomsoever these may occur, must be tolerated. Criticism against Islam must be answered only by word, and any offence felt must be borne with patience; responding by physical violence is alien to the teachings of Islam. The common image of Islam as an intolerant faith is completely **false**.

- vi. **A living Faith:** Acts of worship are not rituals to be performed without thought or feeling. They are meant to put the human soul in living contact with a Living God. We must know the purpose of prayer, fasting, etc, and carry them out in their true spirit. God listens to man's supplications and answers his prayers. In every age there arise, among Muslims, saints who have closeness to, and communication with God. Their example shows others that there is a Living God Who speaks to man.

- vii. Supportive of Women:** A great deal of misunderstanding prevails on this point, mainly due to **local customs being confused with the teachings of Islam**. According to Islam, a woman is a full, responsible human being, just as a man is. She should have the same control over determining the course of her life (including matters of marriage and divorce) as a man has over his life.
- viii. Highly Moral:** It requires Muslims to develop the highest personal moral virtues, and display these qualities even at the cost of personal or national interest. An Islamic society is not created by imposing laws and regulations on people. It is only created by reforming the character of individuals through moral training and example, and this was what the Holy Prophet Muhammad did.
- ix. Heart-Winning:** It seeks to conquer hearts and minds by showing the logic, truth & beauty of its teachings, in a gentle, loving spirit. It condemns force or coercion to spread it, or make people conform to it.
- x. Complete:** The Holy Qur'an and the Holy Prophet Muhammad (peace and blessings of Allah be upon him) provide complete and perfect guidance for all mankind, for all time to come. The Holy Prophet is the perfect exemplar of the highest moral virtues: that is why he is the **Last** of the Prophets (Khatam-un Nabiyyin). After him, no Prophet (new or old) is to arise. However, Mujaddids (Reformers) will be raised by God to revive & rekindle the light of the faith of Islam.
- xi. Finality of Prophethood:** Hazrat Mirza Ghulam Ahmad **FIRMLY** believed, and **FORTHRIGHTLY** advocated that the Holy Prophet Muhammad [p.b.u.h.] is the **ABSOLUTE-LAST Prophet**. **No New** nor **Old Prophet** will come after him - Our Holy Prophet Muhammad [p.b.u.h.].

"I [Hazrat MIRZA GHULAM AHMAD] firmly believe that our Holy Prophet MUHAMMAD is the LAST

**of the Prophets,
AND**

**AFTER him,
NO**

**Prophet shall come for this nation, neither
Old nor New."** (Nishan Asmani, p. 28).

A few HADITH on *KAFIR-Infidel CALLING*:

- "Ibn Umar related that the Holy Prophet said: **If a Muslim calls another kafir, then if he is a kafir let it be so; otherwise, he [the caller] is himself a kafir.**" (Dawud, Book of Sunna, ed. publ. by Quran Mahal, Karachi, vol. iii, p. 484)
- "Abu Zarr reported that the Holy Prophet said: **No man accuses another man of being a sinner, or of being a kafir, but it reflects back on him if the other is not as he called him.**" (Bukhari, Book of Ethics; Book 78, ch. 44)

The teaching contained in these hadith is meant to stop Muslims from dubbing each other as sinners and kafirs.

- "Withhold [your tongues] from those who say 'There is no god but Allah' --- do not call them kafir. Whoever calls a reciter of 'There is no god but Allah' as a kafir, is nearer to being a kafir himself." (Tabarani, from Ibn Umar)

SOME OF OUR PUBLICATIONS

World-renowned literature published by Ahmadiyya Anjuman Isha'at Islam, (Lahore) U.S.A.

"Probably no man living has done longer or more valuable service for the cause of Islamic revival than Maulana Muhammad Ali of Lahore. His literary works, with those of the late Khwaja Kamal-ud-Din, have given fame and distinction to the Ahmadiyya Movement." —

Marmaduke Pickthall,

The Holy Quran pp. 1418. \$19.95 HB. \$15.95 PB. *Redesigned, retypeset new edition published in year 2002.* Arabic text, with English translation, exhaustive commentary, comprehensive Introduction & large Index. Has 1917 influenced millions of people all over the world. Model for later translations. Thoroughly revised in 1951. Also available in Spanish, French, Russian, German, Italian & Dutch.

The Religion of Islam pp. 617. \$20.95 HB. \$15.95 PB. Comprehensive and monumental work on the sources, principles and practices of Islam. ***"Such a book is greatly needed when in many Muslim countries we see persons eager for the revival of Islam, making mistakes through lack of just this knowledge."*** — Marmaduke Pickthall. **Also available in Several Languages.**

A Manual of Hadith pp. 400. \$10.95 HB. Sayings of the Holy Prophet Muhammad on practical life of a Muslim, classified by subject. Arabic text, English translation and notes.

Muhammad, The Prophet pp. 200. \$7.95 Researched biography of Holy Prophet. Corrects many misconceptions about his life, and answers Western criticism.

Early Caliphate pp. 214. \$4.95 History of Islam under first four Caliphs. ***"Indeed two books (1) Muhammad The Prophet, (2) The Early Caliphate, by Muhammad Ali together constitute the most complete and satisfactory history of the early Muslims hitherto compiled in English."*** — Islamic Culture, April 1935.

The Muslim Prayer Book pp. 90. \$4.95: Details of Muslim prayer, with Arabic text, transliteration and translation into English. Illustrated with photographs.

Living Thoughts of the Prophet Muhammad Brief biography of the Holy Prophet, and his teachings. ***"... so beautifully done by Muhammad Ali ... should form part of the education of every person who aspires to know the life and career of a great historical personality"*** — Times of Ceylon. pp. 156. \$5.95

The New World Order pp. 86. \$4.95 ***"... makes a thorough analysis of the complicated problems of the world ... examines the various solutions offered by Islam to the numerous problems of the modern world"*** — The Dawn, Karachi.

History and Doctrines of the Babi Movement pp. 115 By M. Muhammad Ali. Deals with the Bahai religion. \$4.95

The Teachings of Islam pp. 226. \$4.95 by Hazrat Mirza Ghulam Ahmad. Highly-acclaimed discussion of the Islamic path for the physical, moral & spiritual progress of man. ***"The ideas are very profound and very true."*** — Count Tolstoy, Russia.

Muhammad in World Scriptures v. 1 pp. 412. \$15.95 By Maulana Abdul Haq Vidyarthi, scholar of scriptural languages. Prophecies about Prophet Muhammad in the Bible, with quotations in original Hebrew and Greek. HB.

Jesus in Heaven on Earth pp. 471. \$16.95 HB. \$12.95 PB. By Khwaja Nazir Ahmad. Post-crucifixion journey of Jesus to Kashmir and identification of his tomb there.

Islam to East and West pp. 142. \$4.95 By Khwaja Kamal-ud-Din. His famous lectures delivered in various countries of the East & West during 1913 to 1926.

Table Talk pp. 65. \$2.95 By Khwaja Kamal-ud-Din. Religion for the rational thinker.

The Ideal Prophet pp. 212. \$7.95 By Khwaja Kamal-ud-Din. His character and achievements.

Fundamentals of the Christian Faith in the light of the Gospels by Maulana Sadr-ud-Din pp. 62. \$2.95

Anecdotes from the life of Prophet Muhammad pp. 49 By M. A. Faruqi. Life of Prophet in simple language. \$2.50

Introduction to Islam pp. 66. \$4.95. Dr Zahid Aziz. For younger readers & beginners. Basic Islam explained in question/answer.

The Meaning of Surah Fatihah pp. 16. \$4.95 By Fazeel Sahukhan. Illustrated, color, children's book.

Al-Hamdu-li-llah pp. 18. \$7.95 By Fazeel S. Khan. Illustration., color, children's book for under-fives to teach them basic Islamic phrases.